Taking a fresh look at the cryptically composed Rigvedic hymn Rv-8.96

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Background:

Among the **Ten Mandalas of Rigved, Mandala-8** definitely occupies a very special place as the Poets of this Mandala in the composed **Praise-Songs**, have pointed out some special events that are not found in the Mandalas composed earlier to this Mandala [1, 2, 3].

- In the first 30 hymns of this Mandala, river **Sindhu** has been referred to five times. It means to say that the Members of the Priestly Community who mostly lived in the eastern part of **Rigvedic Territory** (around **Ilaspade, Sapta-Sindhu** and **Far-east regions**) during the period of the composition of the Five Early Mandalas, got relocated to west of river **Sindhu** where they spent maximum time during the **Mandala-8** phase.
- The Poets in the hymns **Rv-8.18**; **Rv-8.47** and **Rv-8.67** have requested the **Seven Adityas** to provide them suitable shelter and protection from the unknown people. This indirectly manifests their movement to the unspecified locations of the western region.
- Maximum numbers of **Dana-stuti Yajnas** are found in **Mandala-8**. It implies that the People who resided in the western area of the **Rigvedic Territory** but much before the arrival of the Vedic Priests, were well-off as there was no water scarcity in that area.
- **Pavamana** term which actually means **Purified Soma** is noticed only once in the verse **Rv-8.101,14**. In the entire **Rigvedic text**, this is the only reference outside the **Mandala-9** as the latter is exclusively dedicated to **Soma Pavamana**.
- **Pakthas** who are termed as one of the enemy tribes in the **Mandala-7** at the time of the **War of Ten Kings** that was won by the **Bharata king Sudasa** with the help of **Trutsus,** are described to be friendly with the Priests of a new generation in **Mandala-8** as they participated in **Yajna** rite described in the verses **Rv-8,22,10** and **Rv-8.49,10** of this **Mandala**.
- Like the **Mandala-4** and **Mandala-6**, there is no **Apri Sukta** in **Mandala-8** as well. Please Note that **Vamadeva Gotama** (**Mandala-4 Family Poet**) and **Bharadwaja** (**Mandala-6 Family Poet**) are said to be the direct descendants of ancient Rishi **Angirasa**. It is stated that the Poets from **Kanva** and **Angirasa** Families composed the majority of the Poems of **Mandala-8**. Therefore, it can be concluded that as these Poets were either closely related or the direct descendants of Old Sage **Angirasa,** and hence did not compose **Apri Sukta** for these three Mandalas (**Mandala-4**, **6** and **8**).

Destruction of the Atmospheric Demon 'Vritra' using three different approaches

In the **Ten Mandalas of Rigved**, the frequent clash of **Indra** and **Vritra** is the main topic for the composition of several verses/hymns. However, the Poets of **Mandala-8** have employed three novel tactics to overcome **Vritra** the regular enemy of **Indra**.

1. Indra kills Vritra using *Hima* or Snow--Rv-8.32,26:

In the verse **Rv-8.32,26** the Poet has pointed out a very special situation that is not at all found in any of the **Six Family Mandalas of Rigved** (i.e. **Mandala- 2** to **7**).

Rv-8.32,26: *ahan vṛtraṃ ṛcīṣama aurṇavābhamahīśuvam* | ***himen****āvidhyadarbudam* ||

He, meet for praise, slew **Vritra**, slew Ahisuva, Urnavabha's son,

And pierced through Arbuda with frost.

As per the Poet of above verse, here God **Indra** does not use his the most potent weapon **Vajra**/Thunderbolt, but a new thing called as ***Himen***/हिमेन. Application of a special word ***Himen*** may be taken as the area where heavy Snow-fall /snow-storm occurs (**Griffith translated** it as a **frost**). Then it becomes a circumstantial evidence to state that the Poet had reached the location where snow-fall was very common. It means, at that time, the Priests were present in the mountainous region of the western part of **Rigvedic Territory** where snow-fall or ice accumulation was experienced everywhere and hence there was no water scarcity at all.

2. Vritra is declared dead after hilly area receives Heavy rainfall-- Rv-8.63,12:

The Poet of the verse **Rv-8.63,12** has narrated slaying of **Vritra** in a different fashion.

Rv-8.63,12: *asme* ***rudrā mehanā parvatāso vṛtrahatye*** *bharahūtau sajoṣāḥ* |

yaḥ śaṃsate stuvate dhāyi pajra indrajyeṣṭhā asmānavantu devāḥ ||

With us are **raining Rudras**, clouds accordant in call to battle, at the **death of Vrtra**,

The strong assigned to him who sings and praises. May Gods with Indra at their head protect us.

In the verse, ***rudrā mehanā parvatāso vṛtrahatye*** **/रुद्रा मेहना पर्वतासो वृत्रहत्य,** means **'Rudras or torrential rains are pouring on the mountains causing death of Vritra'.** It means to say that when there is a **heavy downpour** in any area, then it reflects killing of **Vritra.**

3. Permanent knocking down of Vritra by Indra--Rv-8.100,7:

The content of the verse **Rv-8.100,7** indicates that **Vritra,** the sworn enemy of **Indra is no more there**, means **Drought/Famine** is **completely absent** in that locality now. Here the Poet assumes that, probably **Indra** has struck the vital part of **Vritra**'s body by his **Vajra/Bolt**, and that is why **Vritra** has disappeared from the area located to west of river **Sindhu**.

Salient Features of the illustration of God Indra by the Mandala-8 Poets

Unlike other Mandalas of **Rigved,** with respect to the Supreme and the True Warrior God **Indra,** the Poets of **Mandala-8** have depicted **him** in a different manner as the following points would bring out the distinct poetic presentation of **Indra** in the various hymns of this Mandala.

- Out of the **Ten Mandalas of Rigved**, only in **Mandala-8**, the very first hymn is addressed to God **Indra**.
- In **Mandala-8**, out of **103 hymns**, more than 50 hymns are dedicated to **Indra** alone and additionally, 5 hymns are jointly devoted to **Indra** along with other gods such as **Agni**, **Maruts**, **and Varuna**. It means to say that as compared to other Vedic Deities, the Poets of **Mandala-8**, have given the prominent place to God **Indra**.
- In about **36 verses** of this Mandala, Supreme god **Indra** has been denoted as **Shata-krita**/hundred resolves/hundred power (practically means **100%** or ***the God designed to perfection***) and the said term is found in the **six verses** of the **hymn Rv-8.36** alone.
- Verses **Rv-8.21,17** and **18** hint at the paucity of water around river **Saraswati** and hence Poet requests **Indra** to supply water in the form of rain through the act of **Parjanya**.
- In the verse **Rv-8.36,4**, the Poet has portrayed **Indra** as the originator of Heaven and Earth which is very unusual thing as in many verses, **Heaven** and **Earth** are generally identified as the **Universal Parents** of **All Vedic Deities**.
- Verse **Rv-8.51,9** depicts ***āryo dāsaḥ*** means every **Arya** and **Dasa** belong to **Indra**.
- As per the verses **Rv-8.89,5** and **6**; the **pre-Rigvedic Rishis** fashioned a new warrior God **Indra** specifically to defeat **Vritra** well before the formulation of **Yajna ritual**.
- Although the term **Bharata** is not found in **Mandala-8**, but the special phrase "**Agni of Divodasa"** who was the leader of **Bharata** tribe during the period of **Mandala-6** is present in the verse **Rv-8.103,2**.
- In the verse **Rv-8,1,5**; the Poet has made it clear that **"Indra is not for Sell"**.

  Rv-8.1,5: *mahe cana tvām**adrivaḥ** parā **śulkāya** deyām |*

  na sahasrāyanāyutāya vajrivo na śatāya śatāmagha ||

\# O Caster of the Stone**, I would not sell** thee for a **mighty price**,

Not for a thousand, thunderer! Nor ten thousand, nor a hundred, **Lord of countless wealth**!

This has happened after the acceptance of God **Indra** as the **Supreme God** by the leaders of the **Five Tribes** when they lost the **War of Ten Kings**. The Poets of **Mandala-7** in the composed hymns **Rv-7.18**; **Rv-7.33** and **Rv-7.83** have **specifically** credited the victory of king **Sudasa** (combine army of the **Bharatas** and **Trutsus**) in the said **War** to God **Indra**.

Untangling the Hymn Rv-8.96 [1, 2, 3]

Hymn **Rv-8.96** is one of the most mystically composed Rigvedic hymns, devoted to warrior God **Indra** who was specially conceived to kill **Vritra.** There are total 21 verses in the said hymn, and in the first five verses of the hymn **Rv-8.96**, the Poet has told usual story of **killing of Vritra by Indra** and then **his glorification** during the **Yajna rite**. However, through the few verses, the Poet has conveyed hidden massages and we shall discuss those verses here.

Please remember that the **figurative language** used by **any Rigvedic Poet** is different from the literal or ordinary/everyday language daily spoken by the common people. Therefore, to understand the deep meaning and/or true feeling of the Poet, it is necessary to pay attention to **sense of the every archaic Sanskrit word used** and **its context of application** as well.

Isolation of God Indra by the rivals---verse Rv-8.96,19

Rv-8.96,19: *sa sukratū raṇitā yaḥ suteṣvanuttamanyuryo aheva revān* |
ya eka in naryapāṃsi kartā sa vṛtrahā pratīdanyamāhuḥ ||

स सु॒क्रतू॒ रणि॑ता॒ यः सु॒तेष्वनु॑त्तमन्यु॒र्यो अहे॑व रे॒वान् । य एक॒ इन्नर्यपाँ॑सि॒ कर्ता॒ स वृ॑त्र॒हा प्रतीद॒न्यमा॑हुः ॥

Most wise is he, rejoicing in libations, splendid as day, **resistless in his anger**.
He only doth great deeds, **the only Hero**, **sole Vrtra-slayer he, with none beside him**.

Content of the above verse manifest that **Indra** the real hero and **Vritra slayer** has been **deserted by his old friends**. This is not the only reference in **Mandala-8**, but the information placed in the **Table-1** exhibits presence of several such verses in **Mandala-8**. Please note that this type of description is not found in any of the **Six Family Mandalas** (**Mandala-2 to 7**).

Table-1 [1]

Verse Number	Description about the Loneliness or friendlessness of Indra
Rv-8.15,3; 11	**Indra alone** has killed many **Vritras**.
Rv-8.16,8	**Indra** is victorious even **when alone.**
Rv-8.21,13	By birth **Indra** is **Brother less or Rival less** and **Friend less**.
Rv-8.62,2	**Indra- companionless**, **unequal**, and **sole one**.

Based on the above information it can be concluded that, the process of **Isolation of Indra** from the **Old Vedic Gods** had begun at the start of composition of **Mandala-8**. It means that, God **Indra** had already become a bone of contention between the two rival groups.

Then in the verses **Rv-8.96,7** and **8,** same Poet brings **Maruts** on the forefront to overcome the **loneliness of Indra** and, in this way, with the help of **many Maruts** (***trice-sixty***), the Composer resolves the issue of **friendlessness of Indra** as the earlier verse **Rv-8.96,6** also depicts that now **Indra alone** cannot enjoy the sacrifice and desperately seeks the company of some God. It is strange but fact that the content of the verse **Rv-8.96,7** also implies that **the old companions of Indra have already deserted him**, leaving **Indra alone**.

Rv-8.96,7: Flying in terror from the snort of **Vrtra**, **all Deities who were thy friends forsook thee**.
So, Indra, be thy **friendship with the Maruts**: in all these battles thou shalt be the victor.

Rv-8.96,8: Thrice-sixty Maruts, waxing strong, ***were with thee, like piles of beaming light***, worthy of worship, **we come to thee**: grant us a happy portion. Let us adore thy ***might with this oblation***.

In other words**,** on the west side of river **Sindhu, some supporters of the Old Vedic Gods** took strong objection to **Indra's** lauding **in Yajna ritual** as there was **no water scarcity.** Therefore, there was no requirement of killing **Vritra** (**personification of drought**) there. It implicitly indicates, in the **western region, Indra was practically jobless/assignment less**.

The Opponents of Indra enigmatically described in the verse Rv-8.96,9

Following verse equivocally informs us about the **new foes** of God **Indra**.

Rv-8.96,9: *tighmamāyudhaṃ marutāmanīkaṃ kasta indra prati vajraṃ dadharṣa* |
anāyudhāso asurā adevā*ścakreṇa tānapa vapa ṛjīṣin* ||
तिग्ममायुधं मरुतामनीकं कस्त इन्द्र प्रति वज्रं दधर्ष ।अनायुधासो असुरा अदेवाश्चक्रेण ताँ अप वप ऋजीषिन् ॥

A sharpened weapon is the host of **Maruts.** Who, **Indra**, dares withstand thy bolt of thunder?
Weapon-less are the Asuras, the **godless**; scatter them with thy wheel, **Impetuous Hero**.

The Poet has composed above verse in such a way that as if **Maruts** remind dejected or disheartened **Indra** that he is the true warrior/hero of the **Vedic world** as he possesses the most potent weapon **Vajra/bolt** with him. They also tell God **Indra** that, in front of his deadly wheel/weapon, the **godless** enemies (***adeva*** here means **non-believer of Indra**) who are also **weapon-less asuras** (***anāyudhāso asurā adevā***) would not last longer. Believing the term **Asura** as the **title** or **designation** conferred on the characters who could be **Gods** or **Evils**; and factual or fictional beings, then it becomes evident that ***weapon-less asuras*** are not the people belonging to the **Warrior class**, but from the **Priestly Community** who took strong objection to **undue praising** of **Indra** as they felt that **Indra** has become burden on the **Vedic Doctrine**.

Old story of the Non-acceptance of Indra as the "New Warrior God"

In the following verse of **Mandala-8**, the Poet has communicated us a very old event that occurred at the time of birth of God **Indra** means the during **pre-Rigvedic time**.

Rv-8.96,16: *tvaṃ ha tyat **saptabhyo** jāyamāno **aśatrubhyo** abhavaḥ **śatrurindra** |*
gūḷhe dyāvāpṛthivī anvavindo vibhumadbhyo bhuvanebhyo raṇaṃ dhāḥ ||
त्वं ह॒ त्यत्स॒प्तभ्यो॒ जाय॑मानोऽश॒त्रुभ्यो॑ अभव॒ः शत्रु॑रिन्द्र । गू॒ळ्हे द्यावा॑पृथि॒वी अन्व॑विन्दो॒ विभु॒मद्भ्यो॒ भुव॑नेभ्यो॒ रण॑ं धाः ॥

\# Then, **at thy birth**, thou wast the **foeman, Indra**, of those the **seven** who ***never had met a rival***.
The hidden Pair, the Heaven and Earth, thou foundest, and to the mighty worlds thou gavest pleasure.

Through the above verse, the Composer has recalled the very old incidence when **Indra** was shaped by the old Vedic Rishis. As the story goes, when the whole world was in the captivity of demon **Vritra**, then the ancient Rishis fashioned **Indra.** At that time, some people of the Vedic Community (most likely the people from the Warrior or Ruling class as in the said verse, the phrase ***weapon-less asuras*** is absent) saw him as the real enemy of ***Sapta***/**Seven who were the rival-less till then**. Since the old Rishis had fashioned **Seven Adityas** earlier to **Indra**, hence it is beyond doubt to state that here the term ***Sapta***/**seven** definitely stands for **Seven Adityas only**. Poet further states that at that time as well, the **Objectors of Indra** did not pay attention to the effect of the killing of **Vritra** by newly arrived God **Indra** as the negation of the atmospheric demon brought back the hidden pair means **Heaven** and **Earth** to the forefront and this made every creature happy as **he/Indra** re-activated life in the world.

Above verse informs us that in the olden days, when **Indra** was formed, at that time also there were some people who distrusted **him**. This reference implicitly tells us that similar situation is being faced by **Indra now as well**. Only difference in the present case is, the people who are now questioning the **very existence of Indra**, are not from the warrior class, but mostly from the category of **Weapon-less Asuras** means the **members of Priestly Community**.

In other words, by using **sixth sense,** but without blaming any person directly, the Poet has obliquely presented his views on the dispute about God **Indra'role** and then the division in the Vedic Society in the **past and present**. Through the verse **Rv-8.96,16**, the Composer has brought out the **induction of Indra** was the main cause of vertical split among the Vedic People that had occurred during **pre-Rigvedic time**. Again during the period of composition of **Mandala-8**, **unwarranted glorification of Indra** became the key point of controversy between the two groups of **Vedic Aryas** that needs to be understood using **common sense**.

Craftiness of the Poet in describing "Divide in the Vedic Community"

The Poet of the hymn **Rv-8.96** in the verses **Rv-8.96,13 to 15** has used **code words** or **cryptic language** to describe the story of conflict among the members of Vedic Community.

Rv-8.96,13: ***ava drapso*** *aṃśumatīmatiṣṭhadiyānaḥ kṛṣṇo* ***daśabhiḥ sahasraiḥ*** |
āvat tamindraḥ śacyā dhamantamapa snehitīrnṛmaṇā adhatta ||
The **Black Drop** sank in **Amsumati's bosom**, advancing with **ten thousand** round about it. **Indra** with might longed for it as it panted: the **hero-hearted laid aside his weapons**.

Rv-8.96,14: ***drapsamapaśyaṃ*** *viṣuṇe carantamupahvare nadyo aṃśumatyāḥ* |
nabho *na kṛṣṇamavatasthivāṃsamiṣyāmi vo vṛṣaṇo yudhyatājau* ||
I saw the **Drop** in the far distance moving, on the slope **bank of Amsumati's river**,
Like a **black cloud** that **sank into the water**. Heroes, I send you forth. Go, **fight in battle**.

Rv-8.96,15: ***adha drapso aṃśumatyā*** *upasthe.adhārayat tanvaṃ titviṣāṇaḥ* |
viśo ***adevīr****abhyācarantī****rbṛhaspatinā*** *yujendraḥ sasāhe* ||
And then the **Drop in Amsumati's bosom**, splendid with light, assumed its proper body;
And **Indra**, with **Brhaspati** to aid him, **conquered the godless tribes that came against him**.

In these three verses, Poet has used a very special term "***krsno drapso/*** **a black drop** to depict **a seed of discord** already present among the members of the Vedic Tribe.

In the verse **Rv-8.96,13;** the Composer says that a **black drop** grew in size, and then became **ten thousand times**, indirectly means **the number of Indra's opponents** got **increased** or **multiplied** like anything, Then they sank in river **Amshumati** as a **black cloud** sinks in the water, means the **group of opponents of Indra** disappeared somewhere. Even though the Poet claims that God **Indra** is present there, but plays no direct role in the on-going quarrel among the Vedic People. As per the verse **Rv-8.96,15**; with the aid of his friend **Brihaspati,** God **Indra** could win the **verbal war** against the **"*Adevas/Non-believers***".

Information given in the above three verses signals that, basically it was an **oral fight** among the members of Vedic Community as **no weapon** was used in the clash. As **Brihaspati** represented **Indra** in the on-going tussle, means God **Indra** was not at all involved in it. Hence it can be safely concluded that **both warring factions** were from the **Priestly Community**.

Probable reason for using perplexing speech in the hymn Rv-8.96

The language employed by the Composer of hymn **Rv-8.96** is definitely difficult to understand or simply impenetrable as he has used uncommon words in the description that give incomplete information. The beauty of *Rigvedic Poems* is that the Poets did not play the **blame game** as **no Composer of Rigved**, in any verse, has ever pointed out a finger at any individual for the problem faced by the Vedic Society as every Poet wanted to keep many things secret.

The **Mandala-3** verse **Rv-3.33,8** has been composed in such a way that, as if Poet **Visvamitra** wants to issue a suitable guideline for the future generation Composers.

Rv-3.33,8: Never forget **this word of thine**, **O singer**, which **future generations shall re-echo**.

In hymns, O ***bard***, show us thy loving kindness. Humble us not mid men. To thee be honour!

The Poet has composed above verse in such a way that as if the two rivers **Vipas and Sutudri** are requesting him **not to use abusive language** about them, as the Poets of future generation would learn this and continue the same trend.

In other words, through this verse, the Poet has stated that **no Singer** should use derogatory words in the "**Poems of Praise**" despite passing through a difficult situation. In the adverse condition too, the Poet (bard) needs to keep his head cool and pay respect to everyone through the proper words so that the dignity of a character is not violated.

Therefore, it can be said that many Rigvedic Poets have often used **sixth sense** to express their feelings on different topics, but did not employ the foul language about even their sworn enemies like **Vritra**/**Ahi**, **Dasa**, **Dasyu** etc.

The **Mandala-1** Poet in the verse **Rv-1.164,45** has hinted at the presence of puzzling descriptions as the speciality of the some composed **Rigvedic Poems**.

Rv-1.164,45: Speech hath been measured out in **four divisions**, the **Brahmans** who have **understanding** know them.

Three kept in **close concealment** cause no motion; of speech, **men speak only the fourth division**.

In the above verse, Poet says that the spoken words/speech of any Poet can be divided in to four parts. Ordinary man can understand one-fourth of it, and only a knowledgeable person or **Brahman** can know all four parts and hence able to decipher the message hidden in it.

It means that every **Rigved Lover** needs to separate a fact from fiction first, then apply his/her mind to understand the context of use of Vedic words, and then try to know the true intent of Poet from the content of the verse. This would give better wordy picture of the hymn.

Possible Cause for the absence of the names of "Friends of Indra in Avesta"

Rigved and **Avesta** share some common features such as **Yajna** ritual, use of **Soma**, similarity in some philosophical characters, and the language used for the composition of Praise-songs.

However, the most striking difference is the **Avestan People** named **Ahura Mazda** as their Supreme God and not **Indra** who is the Prime Deity of **Vedic People**. In **Avesta**, **Indra** is treated as **insignificant demon** who has been mentioned twice in the **Young Avesta**.

Surprisingly, some names of the key Vedic Gods like **"Vishnu, Maruts, and Brahmanasapti/ Brihaspati"** are not found in **Avesta.**

Absence of the Divine Characters **Vishnu**, **Maruts** and **Brahmanaspati/Brihaspati** in **Avesta** is most likely due to **Indra's close friendship** with these Vedic Gods as the **Avestan Composers** have termed **Indra** as their enemy.

Out of **these three Gods**, in the hymn **Rv-8.96**; **Maruts** and **Brihaspati** are defined as the **friends of Indra** who move forward to take on the **foes of Indra**.

Maruts assist **Indra** in slaying **Vritra --- Rv-8.96,7 and 8**

Brihaspati helps **Indra** in defeating **Adevas/non-believers of Indra ---Rv-8.96,15**

Additionally, **Mandala-4** Poet in the verse **Rv-4,18,11** has described that immediately after the birth of **Indra**, when the **Old Gods** of ancient Vedic Philosophy discarded newly born **Indra** who was intentionally conceived to kill **Vritra**, then three stride fame God **Visnu** comes forward to aid **Indra**. It means that in the said verse, **Visnu** is denoted as the **pal of Indra**.

Rv-4.18,11: *uta mātā mahiṣam anv avenad amī tvā jahati putra devāḥ* |
athābravīd vṛtram ***indro haniṣyan sakhe viṣṇo*** *vitaraṃ vi kramasva* ||

उ॒त मा॒ता म॑हि॒षमन्ववेनद॒मी त्वां ज॑हति पु॒त्र दे॒वाः।अथा॑ब्रवीद्वृ॒त्रमिन्द्रो॑ हनि॒ष्यन्त्सखे॑ विष्णो वित॒रं वि क्र॑मस्व ॥

Then to her mighty Child the Mother turned her, saying, My son, these Deities forsake thee.
Then Indra said, about to slaughter Vrtra, O **my friend Visnu,** stride full boldly forward.

From the above information, it is clear that Poets of the hymns **Rv-8.96** and **Rv-4.18**; have treated aforementioned Gods as the **comrades of Indra**. And that is why, **similar to Indra**, **Avestan People had no liking for them as well**. Therefore, in **Avesta**, the names of the three Vedic Gods **Vishnu**, **Maruts** and **Brihaspati/Brahmanaspati** are not found.

Final Comments:

After critical evaluation of the **contextual clues** traced in the cryptically composed hymn **Rv-8.96** that is dedicated to God **Indra**, following inferences are drawn.

1. Supreme Vedic God **Indra** was **purposely isolated** by a section of Vedic Society since beginning of the **Mandala-8 composition**.
2. The people who targeted **Indra** did not belong to the **Warrior Class** but were from the **Priestly Community** (deliberately called as the **Weapon-less Asuras**).
3. The main reason for personal attack on **Indra** was the **unwarranted glorification of Indra** in several **Dana-stuti Yajnas** in the western region, there was no **paucity of water** and hence the **people who lived there, were wealthy and healthy since a long**.
4. The **Split in Vedic Community** had definitely occurred in the **western part of Rigvedic Territory** when the **Rigvedic Aryas** shifted to the west side of river **Sindhu**.
5. It is most likely, a section of the **Bhrigu clan** would have made **Indra** as their main target as during the **War of Ten Kings**, they are described to have aligned with **Druhyu** (see verse **Rv-7.18,6**) and in **Mandala-5**, the term **Bhrigu** is conspicuously absent. In the verse **Rv-6.15,2;** ancient Rishi **Bhrigu** is introduced as the founder of **Yajna**. Hence **Bhrigus** would not have worshipped **Indra** during the period of **Mandala-6**, **7** and **5**.
6. Vedic Gods **Vishnu**, **Maruts** and **Brihaspati/Brahmanaspati** do not figure in **Avestan scripture** as in **Rigved**, they are designated as the **best friends of Indra**.
7. Content of the verses **Rv-8.96,13 to 15** secretly reveals the **disagreement** and **then departure** of the **non-believers of Indra** outside the **Rigvedic Territory.**

References:

1. "Rig Veda" (Bilingual), Translated by Ralph T. H. Griffith (1896) in PDF

2. Rig Veda (Griffith Translation)-Table of Content, Alphabetical frequency etc. from the Intratext Digital Library available on www.Intratext.com

3. Monier-Williams Dictionary.

Notes:

1. **In Griffith Translation, due to placing of 11 Valakhilya hymns (hymn- 49 to 59) at the end of Mandala-8, hymn Rv-8.96 has actually become 'hymn number-85' in Griffith's book.**
2. **As Rudra is termed as the father of Maruts, hence in Vedic Ideology he is senior to Indra.**
3. **Vishnu, Maruts and Brihaspati/Brahmanaspati are the batch-mates of Indra.**